

A
SYNOPSIS
OF
COUNCELS

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C A P. I.

Of *Synods* in Generall.

1. **S**ynodographie is that, which so Methodically doth lay before our eyes a Synoplis of Councells, and other Ecclesiastical meetings, that it may clearly appeare to him that doubts, how any case in them may be enquired after, and what may be determined concerning it being found.

2. A Councell is a free publique Ecclesiastical meeting, especially of Bishops and also of other Doctors lawfully deputed by diverse Churches, for the examining of Ecclesiastical causes, according to the Scriptures, and those according to the Power given by common Suffrages, without favour of partieys to be determined, in matters of Faith by Canons, in cases of practise, by Presidents, in Discipline, by Decrees and Constitutions. Therefore,

3 Of Synods in Generall.

3. They are not to be called. 1. For the deciding of Popish and politicall Controversies, which more properly belong to Dietts, Parliaments, and Assemblies. 2. Neither is it an office appertaining to the Pope to Assemble; much lesse (except he be specially elected thereto by the Assembled) to sit as chiefe over them. 3. Neither may others lesse Bishops, or some otherwise Deputed by their Churches, in them passe a determinative sentence. 4. Neither may any sentence or decree be admitted as necessary unto Salvation, unless it hath strength and Authority from the Word of God. 5. Neither may publick decrees be rejected by private persons who consent unto them by their Deputies, but they must acquiesce in them and suffer them, untill an Authority frees equall to that which did bind.

4. Such have been
& frequently hap-
pen as
1. Judaicall.
2. Apostolicall.
3. Occuminecall.
4. Controverted.
5. Rejected.
6. Nationall.
7. Conferences.

INQUIRIES.



INQUIRIES.

Whether

1. Councells are of divine Authority and simply necessary. N.
2. The Authority of convening Councells rests in the power of one person, or some certaine Prelates or Princes. N.
3. Councells may be called to determine politicall affaires or private Controversies. N.
4. Only Ecclesiasticall prelates have determinative Suffrages in them. Aff.
5. A controverted place of Scripture may be more safely sought from Councells than from private Doctors. Aff.
6. The Decrees of Councells contrary to the plaine Texts of Scripture are of any validity. N.
7. We must acquiesce in the Decrees of a Councell, at least not publikely oppose them till the like Authority of dissenting men give us liberty so to do. Aff.

C A P.





CAP. II.

Of *Judaicall Councils.*

1. Under the Title of *Judaicall Councils* we comprehend not, either, 1. The *Sanedrim Gedolah* constituted of 72 Elders Numb. 11. 24. Or 2. The *Sanedrim Katan* a Consistory of 23 persons sitting at the Gates Deut. 16. 13. Or 3. The three *Diseanim* the Decidours of Controversies in Smaller Townes. Mat. 5. 22. Because such as these were appointed for the preserving of Doctrine Worship and Discipline as well in the Common-wealth as in the Church; but the more solemn meetings about extraordinary affaires for the confirming removing, or reforming any thing as the matter required.

2. Such



1. At *Sichem* under *Josbua* and *Eliazer*. 1. Concerning prohibiting Society with the Gentiles. 2. Concerning the rooting out of strange Gods. 3. Concerning the burying of *Josephs* bones in his own possession as he himselfe commanded. *Josb. 24.*
2. At *Hierusalem*, the first under *David*, *Gad* and *Nathan* being his assistants 1. Concerning the numbering of the *Levites*. 2. The distribution of the Priests into 24. Classes. 3. Concerning each of their Offices 1 *Chron. 13.* which *Hezechiah* restored 2 *Chron. 29. 25.*
3. At *Carmelita* under *Abab* and *Elias*, where 1. The worshiping of *Baal* was discussed. 2. The true worship of God was miraculously confirmed. 3. Severe punishment was inflicted upon the worshippers of *Baal* 1 *Kings 18.*
4. At *Hierusalem* the second under *Hezechiah*. Concerning 1. The purging of the Temple. 2. The instituting of true Worship according to *Davids* prescripe. Where it is probable was a Decree made concerning the transcribing of *Solomons Proverbs*, according to the Title. *Chap. 25. 2 Chron. 29.*
5. At *Hierusalem* the third under *Josiah* and *Helkiah* in which 1. The Temple againe was purged. 2. Idolatry was rooted out. 3. The Covenant with the Lord renewed, according to the booke of the Law found by *Helkiah* amongst the rubbish of the Temple. 2 *King. 33. 2 Chron. 34.*
6. At *Hierusalem* the fourth under *Zorobabel* and *Ezra* and other chiefe persons of the Jewes that returned from the Captivity of Babylon, in which. 1. The Canonicall bookes

Of Judaicall Councells.

books were chiefly by Ezra set in that order as now we have them. 2. The *Pesukim*, *Parashim*, and *Heptakim* were added for the distinction and reading of the Text. 3. The *Masoreth* with the *Tikkum Soferim* was begun and prosecuted for the preserving and transmitting to posterity the holy Language by Hebrew pointes and other marks. *Elias Levita Pref. 3. Major. Genebr. Chren. l. 2. p. 183.*

7. That which is called the Synod of the Wise under *John Hircanus*. 1. Concerning the receiving of the *Pharisees* & *Scribes* with their leaders *Sammie* & *Hillel*. 2. Concerning the condemning of the *Sadducees* with their Authors *Sadoc* and *Bajethos*, who for that reason betooke themselves to the *Samoritans*, denying the immortality of the soule and that there is any reward in the world to come. Where 3. Some suppose the booke which we call *Apocryphie* were made Canonical by by the third Canon of the Hebrewes. *Genebrard. Chron. l. 2. p. 197.*

INQUIRIES.



INQUIRIES.

Whether

1. The Tradition of the *Cabala* was injoyed at the Synod of Sychem. D.
2. Some of *Solomons Proverbs* were perfected & transmitted to posterity by *Hezechiah's* servants according to the Decree of any Councell or otherwise. D.
3. The *Masoreth* and Hebrew points borrowed their authority from the fourth Councell at *Hierusalem*. Probable.
4. The writings which we call, *Apocryphall*. were brought into the *Canon* by any Synod of the *Jewes*. vid. Genebr. Canon. l.2. p. 190. & 197. improbable.
5. The epicurisme of the *Sadduces*, or the proud and covetous hypocrasy of the *Pharisees* was more intollerable to the pious and Orthodox or more pernicious to the Church. D.
6. That meeting under *Ptolemy Philometer* concerning the antiquity of the Temple of *Hierusalem* & of *Samaria* mentioned by *Josephus Antiq. l.13.c.6*. Is rightly reckoned by some among the *Jewish Synods*. N.
7. The convening of the Priests and Scribes by *Herod* only for inquisition, of the place where Christ was borne was rather an occasionall consultation then a Councell. Aff.

B

C A P.



CAP. III.

Of Apostolicall Councels.

TO Apostolicall Councells are referred those, which are found to be celebrated, either
1. Against the Apostles, or 2. By them. Against them were convened (that the Gospell if it were possible should be smothered in the very Cradle) 1. *Ananas, Caiphus, John and Alexander*, with the whole Generation of Priests *Act. 4.6.* who ordained that none should speak or teach in the name of *Jesus v.18.* 2. The same Persons were convened with the *Sadduces*, where the Apostles deligh-
ned for Massacre were freed by *Gamaleel*, & their punishment was mitigated and they dismissed only with Whipping. *Act. 5.* Their 3^d Councell Judged *Stephen* to be Stoned, *Act. 6.12.* In the 4th Councell under *Ananias*, *Paul* was beaten and welnigh torn in peeces between the *Pharisees* and *Sadduces*, *Act. 23. 10.* The 5th is said to be called by *Ananias* the younger, where *James* the brother of the Lord, with some others were sentenced to death, *Joseph. Antiq. I.20.c.8.*

2. The

O f Apostolicall Connells. 9

1. For the substituting of *Mathias* in the place of *Iudas* who betrayd our Saviour,
Act. 1.
 2. For the election of seaven Deacons,
Act. 6.
 3. For not pressing of the Ceremoniall Law, seeing that justification may be obtained by the Grace of God alone in Christ.
Act. 15.11. in which may be observed an exact directory for the following Coun-
cills.
 4. For the toleration of some legall ob-
servations for a time, that by such a con-
descension the weaker sort might be gai-
ned, and the Mother Synagogue honour-
ably inter'd and abolisht. *Act. 21.18.*
 5. For the meeting wherein was composed
the Apostles Creed, by the Apostles met
together, every one contributing his
part.
 6. For the meeting which did obtrude to the
Church 85 Canons under the notion of
the Apostles authority, concerning which
there are various Controversies.
 7. For the meeting at *Antioch* where among
nine Canons, the eighth commanded
Images of Christ to be substituted in the
roome of Heathenish Idolls, the other
pious Canons being destitute of the Au-
thority of the Synod. *vid. Bin. Tom. 1.p. 19.*
& Longum. p. 147.
2. The
Councells
celebrated
by the A-
postles are
commonly
noted.

INQUIRIES.

S. Clement the Disciple of Peter wrote them in Greeke. Dionysius the less did translate them into Latine.

Whether

1. The Apostles met together in any Synod for the Composing of the Creed, which we have? *D.*
2. The Canons, commonly termed Apostolicall be unjustly attributed to the Apostles? *A.*
3. The Authour, Authority or number of them be certainly known. *vid. Ioverium. p. 2. N.*
4. The Epitome of Apostolicall constitutions found in Crete and published by Charles Kapellicus be of any moment? Consult *P. Crab. N.*
5. The Assumption of the Blessed Virgin at a convention of the Apostles hath any ground or foundation? *N.*
6. The Councell held at Antioch concerning approbation of Images, be altogether imaginary? *A.*
7. That compleat Councell of the Apostles *Act. 15.* may be an example for all other Synods to imitate? *A.*

CAP.





C A P. IV.

Of Approved Oecumenical
Councils.

S E C T. I.

Of the Greeke or Easterne
Oecumenicall Councils.

1. **O**ecumenicall or Generall Councils are such wherein Bishops and other Learned men out of every Country, may freely meet together for the discussing and determining of Ecclesiastical affaires, piously, prudently, and orderly, without favour of Parties according to the Word of God, and the received Canons of the Church.

2. Such are {
 1. *Greeke or Easterne.*
 2. *Latine or Westerne.*

Of

12 Of approved Occumenicall Councells.

1. The N I C E N E , the 1.
Of the Greeke Councells as 2. Of C O N S T A N T I N O P L E , the 1.
the more famous may be 3. Of E P H E S U S , the 1.
reconed. 4. Of C A L C E D O N ,
5. Of C O N S T A N T I N O P L E , the 2^d.
6. Of C O N S T A N T I N O P L E , the 3^d.
7. The N I C E N E , the 2^d.

A.D. 325. 4. The first N I C E N E Councell so called because it was celebrated at *Nicea* of *Bithinia* (where afterwards the *Arians* that they might make this void called another Councell) by the Authority of *Constantine the Great*, in the time of *Julius the first*, and *Sylvester*, Popes. 2. It consisted of 318. Bishopes *Hesimus* of *Corduba* being President, having for his associats *Potomon* of *Heraclia*, *Papnunus* a *Theban*, of whom each lost an eye for Christs cause, together with *Paulus* of new *Cesaria* who for the same Profession was compelled to carry an hot Iron in his hand, and *Eustachius* of *Antioch*, who in the name of the Councell, entertained the Emperour with an elegant Oration, with many more famous for Learning and Miracles. 3. The Canons of it being only 20. (nor is it sufficiently manifest how warrantable) came to the hands of Posterity. Perhaps this hapned by the power and subtlety of the *Arians*. Some obtrude more lately found by the *Jesuites* *Turianus* and *Pisanus* in some hidden places of *Arabia*, which the more Judicious do little esteeme. 4. Three things especially are reported as condemned by this famous Synod. 1. The *Arian* Heresie, Blasphemously denying the Sonne to be Coeternall and Coessentiall with the Father. 2. The dissent of the Easterne from the Westerne Christians about the Celebration of the Pasceover in a manner different from the Jewish Custome. 3. Together wих the Schismatricall dissentions of the *Meletians* and *Novatians* by which they Created perpetual troubles to the Orthodox Bishops. 5. In this Councell the Emperour

Hilary Secret.
L. 2.c. 29.
Baron. an
359. N. 27.
Longus..

Of approved Oecumenicall Councells 13

Emperour burnt all the accusations which the Bishops brought against each other as unworthy to be seene.
6. An illiterate Christian grapling with a proud boasting Philosopher who with his reproaches persecuted Christianity stopped his blasphemous mouth. 7. In which also *Paphnuius* a single man did confute some who were earnest against the Marriage of the Clergy. Consult about this with *Gelasius Cycizenus & Sculpi Analysis. Socrat. Hist. Tripartit. l. 1. c. 8. Ruff. l. 10 c. 1. Bell. de Consil. l. 1. c. 5. & 13. Calvin Instit. l. 4. c. 7. S. 1. Camerar. Hist. de Concil. Nicen.*

5. The first of **CONSTANTINOPLE** under *Gratian* and *Theodosius* the great and *Damasus*. 1. Consisting of 150 Bishops. 2. It is not manifest who sat in this as chiefe, unlesse it was *Cyrius* of Hierusalem. 3. They condemned and discharged *Macedonius* Bishop of Constantinople for his perdidious opposing the Deity of the Holy Ghost, together with *Maximus Cyrius* by reason his Doctrine against Discipline, mentioned *Can. 6.* Of whose Canons *Ceranza* reckons only 7. *Longus 9.* All which except the first concerning the receiving of the *Nicene Belife* and the banishing of the Heretiques are rejected by the Roman Church. 5. The Emperour nul'd all Confessions except that of those who ackuowledge Christ Coessentiall with the Father, which our present Liturgy retaines under the name of the *Nicene Creed*. 6. It is thought that *Gregory Nazianzen* compiled it, according to the fence of the Synod. 7. These words [and the Sonne] which confirmes the Holy Ghostes proceeding from the Father and the Sonne, are known to be added to this Creed by *Benedictus* the seavenish, which *Leo the first* and the *third* his Predecessors dared not to attempt. *Longus ex Lombard. 3. Sent. D. 11. Bonavent. & alias Theodore. Hist. l. 5. c. 6. &c. 10.*

6. The first of **EPHEsus** was fortunately called A.D. 434. under *Theodosius* the younger promoted by *Celestine the first;*

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first. 2. In this 200 Bishops condemned *Nestorius* of Constantinople together with *Carissus* his flattering Presbyter, who instead of two Natures, acknowledged diverse Persons in Christ and therefore pleaded that the Blessed Virgin should be stiled *Keleōnē* only, and not *Georōnē*.

The Mother of Christ and the Mother of God. 3. In this only *Cyrillus* of *Alexandria* is recorded President. Whom *Nestorius*, being piouly and brotherly invited to a better opinion, proudly contemned, and having

craftily allured *Iohn of Antioch*, unto his Party Anathematized him and the Councell, who had formerly Anathematized him. 4. The matter being related to the

Emperour and throughly understood, *Cyrillus* with his, is cleared, and *Nestorius* with his party is banished to *Oasis* a sandy Habitation, where like another *Caine* roving here and there and blaspheming, at length his tongue being consumed and eaten up by wormes, he breathed out his last. 5. There are two copies of this Councell, the first observing 8. the second 13. Canons, which are comprehended in the Anathemaes of *Cyrillus*. 6. They are carp'd at by *Theodore*, but by *Cyrillus* they are freed from objections. 7. The *Massilianites* termed also *Euchites* and *Enthusiasts* were condemned by this Councell, and thereby the integrity of the *Nicene Creed* confirmed. *vid. Liberatum in Breviar. cap. 11.*

A.D. 455. 7. That of *CALCEDON*, in *Bythinia* followes consisting of 630. Bishops, called by *Martianus* the Emperour, who with his Wife *Pulcheria* was present at the same; against *Eusebes* Abbot of *Constantinople*, and *Dioscorus* of *Alexandria* his champion, and it condemned the supposititious actes of the Councell held at *Ephesus*. 2. They affirmed one only nature to be in Christ, after his Incarnation, to wit, his divine Nature. 3. Concerning the President of this Councell, excepting the Emperour, and Judges Moderatours, (who are not named) there is noe certainty. By favouring parties between *Leo* the first of *Rome*, and *Anatholius* Patriarch of *Constantinople*, matters were for the most part transacted. 4. The actions according

cording to *Ceranza* which others call Sessions) are numbered 16. to which are added 29. Canons. 5. These the Romanes by no meanes approved, (for nothing can withstand their ambition, as if the whole world was created for their service) for they were ratified by the Greekes after the departure of the Embassadours of *Leo of Paphnutius* a *Lily betan* of *Lucentius* an *Aculan* &c. Neither will they beare with that Canon of the equality of priviledges, for the Imperiall seate is challenged by the *Constantinopolitans* as well as by the Romanes, wherefore the Rome *Lion* rores, and his Whelps gnash their teeth, as if the principall scope of the Councell, was rather the sincerity of Supremacy, than of Doctrine. Hence the Romanes approve only what pleases them and abrogate what they dislike, and endeavour by their subtilties to bring it to passe, that all may fall downe and adore the Beast. 6. They received *Dioscorus* in to favour before justly discharged, yet almost a Saint in the esteeme of the *Africans* and *Abyssenes*. 7. The recantation of *Theodore Bishop of Cyrus* was approved (who to favour *Nestorius* had opposed the Anathema of *Cyrillus of Alexandria*) and he restored to his place, who afterwards for his Orthodox writings well deserved of the Church.

8. The second of **CONSTANTINOPLE** under A. D. 532. *Justinian* had 165 Bishops, *Menes* being President, or rather his successor, *Euychius* Patriarch of *Constantinople*. But Pope *Vigilius* who came to *Constantinople* to summon the Emperour, yet would not be present at the Councell, least a seeming yeelding to *Euychius* might be prejudiciale to his supremacy. 2. The Emperour endeavoured to reconcile the *Euychians* and the *Orthodox* for the publick tranquillity, and therefore would have revoked the Articles concerning the condemning of *Theodorus of Mopsuestia*, and of an Epistle of *Iba to Maris* a *Persian*, and of *Theodore* against *Cyrillus* that was anathematized. But 3. The Westerne Christians with Pope *Vigilius* constantly opposed it, and confirming not only the decrees
 C anathematizing

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2. Anathematizing those Heretiques with their Heresies of the three preceeding Councells, but also of Chalcedon.

4. The errors of Origen also expunged, which either denied the Divinity of Christ or the Resurrection of the Bodies, or affirmed the restitution of Reprobates and Divells (whom the Socinians to this day free from Hell.)

5. Also Peter of Antioch who pleaded for the Crucifix to be added to the hymne of the Trinity, and Anthimus of Constantinople, who together with the Empresse Theodora and others who strongly favoured Eutyches party, with others, were comprehended under the same censure.

6. There are extant eight Collations of this Councell, and fourteen Canons or Anathemaes. 7. Here we meet with (worth our reading) a monitory Epistle of Pope Felix to Peter of Antioch, and explication of the Doctrine according (as Carranza termes it) to the exposition of Gregory of New-Cesavia. Consult concerning this Synod. Zonar. in vit. Justiniani. Niceph. l. 17. c. 27. Gregor. l. 1. Ep. 24. Evag. l. 4. d. 34. Liberat. in Breviar. c. 23, & 24. who should be read with caution, according to the admonition of Bellarmine de Eccles. l. 1. c. 5. because it doth not please the Romane Palate.

A.D. 680. 9. The third called at CONSTANTINOPLE under Constantine Pogonatus, Pope Agatho procuring it by his Legates. 2. In this were convened 150 Bishops. (they who count 279 or 289 reckon the absent Romans and others consenting thereto) here the Emperour himselfe was President, and not the *person deputed by the Pope. 3. Here were condemned the Monothelites, Sergius, Cyrus, Pyrrhus, Peter, Paule, Theodorus, together with Pope Honorius; who in the defence of Eutychianisme pleaded that there was one only will in Christ. For the prooфе of this *Macarius* their chiefe Champion, brought supposicious Copies of some Bookes either by diminishing from them, or adding to them. And the doting old man Polychronius ridiculous endeavoured to confirme his Heresie by rayling one from the dead. 4. It was finished by

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by 18 Actions, in which is delivered a cleare narration of the whole proceedings of the Synod, where the Epistles of Pope Agatho about the third action & of Sofro the Patriarch concerning the eleventh are most worthy to be read. 5. The 102 Canons which are commonly charged upon this Councell, were not ratified by it, but were added by the Fathers 227 yeares afterwards, about the 27th of *Justinian* the second in the *Trullo*, that is, a vaulted Cloyster of the Emperiall Palace, and from thence they were called *Trullians*. Nor were they at all approved by the Romanes, because they Condemned Pope *Honorius*, and communicated to the Patriarch of *Constantinople* priviledges équall with the Pope. Neverthelesse his Holinesse the Pope of Rome with the Emperour and 227 Fathers, subscribed unto them as it is mentioned in the last Canon, and others recite out of *Joverius*. 6. Notwithstanding the latter Papists that they might the better derogate from the credit of all these, referred the Canon under the title of *nevbieth* and *quinisext* to a supplement of this and the sixth Synod, which were destitute of Canons; therefore the Latines little esteemed them, because they proceeded from the Greekes after their departure. 7. This Councell confirmed the Canons, not only of generall but also of particular forgoing Synods, as of *Antioch*, *Ladicea*, and others. Moreover it added what were to be approved in the Orthodox writings of the Fathers as is manifest in the second Canon of this Councell. *vid. Paul. Diacon. in vit. Constant.* 4. *Adon Viennens. Bed.* and others with *Joverius* the Champion of this Councell, by whose meanes the universal Synod *Clasf.* 12. p. 69. answered 6 objections of the contrary party.

10. The seconde N I C E N E Councell under *Con-* A. D. 181.
stantine wholly restored the Images and Statutes of *Irene*, together with the reliques formerly broaken in pieces by *Leo IIaurus* his Grandfather and *Constantine Copronymus* his great-Grand-Father the busynesse being chiefly pro-

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moted by *Gregory* the second and the third together with *Adrian* the first, & *Tarsius* Patriarch of *Constantinople*.
2. From this Imaginary dissencion the Popes took occasion to withdraw the Westerne Christians from their due & sworne allegiance to the Grecian Emperours, and to translate the Westerne Empire from the Greeks to the *Frances*. 3. There met at this Councell 350 Bishops, who with *Tarsius* the President by seaven Actions and 22 Canons condemned Image breakers for Heretiques. Whose Arguments *Calvin* repeates, and wisely answers them *Inst. l. i. c. II. §. 14.* But *Germanus* confirmes them, together with *John of Damascus*, whose hand being cut off for the defence of Images they report to be restored by the Image of the Blessed *Virgin*: as also the miracles wrought by the blood of the wounded Crucifix among the *Berithians* to the conversion of those who maliciously wounded it. 4. Besides the large disputation annexed to the sixth Action between *Gregory* and *Epiphanius* concerning Images and their worship, and heare and there by the by something concerning the Corporeity of Angels, and the making unwritten traditions equall with the Scripture, and of adoring and adorning Images, which the latter do not approve. This was worthy commendation, that they conclude the Acts of the six preceeding Councells should be ratified and received.
5. In the meane while they attribute *Latria* to God alone, against *Hales*, *Aquinas*, *Bonaventure*, and their followers, who judge the same respect to be given to the Image and the thing which it represents, to wit, to the Images of Christ *Latria* of the Blessed Virgin *Hyperdulia*, of Saints *Dulia*. 6. *Belarmine* and *Baronius* imagine that this Synod was condemned by the Fathers at the Councell of *Franckfurt* under *Charles the great*, but *Binnius*, *Surius* and others, as it is in *Longus p. 632* strongly withstand the same. 7. Not long since *Albertus Pighius* accounted this Synod with the former as adulterate, whom *Turrianus* the Jesuite endeavours to refute
how

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how well let the Readers judge. This distick is attributed
to this Councell.

*Id Deus est quod Imago docet, sed non Deus ipse.
Hanc videoas, sed mente colis, quod cernis in ipsa.*

A God the Image represents,
But is no God in kind;
That's the eyes object, what it shewes
The object of the mind.

Binius mentions two copies of this, one Greeke and
Latine, the other Latine, to which you may have re-
course at leisure.



INQUIRES.



INQUIRIES.

Whether

1. Any thing concerning the first *Nicene* Councell, the President convening, the number of the persons convened, and of the Canons, the matters transacted and determined in it be certainly knowne by any uncorrupt and Authentique edition?
2. The Canons of the first Councell held at *Constantinople* be deservedly rejected by the Romanes?
3. The *Nicene Creed* was compiled by *Gregory Nazianzen*, and *Benedictus* the seaventh did well afterwards by publishing it with this addition [*and from the Sonne*]?
4. The Canons of the Councell held at *Chalcedon* be rightly disallowed by the Papists?
5. *Origen* deserved the great anathema from the Councell at *Constantinople*?
6. Pope *Honorius* was justly condemned for a Monothelite by the third Councell at *Constantinople*?
7. It is sufficiently manifest that the second *Nicene* Councell was rejected by the Councell held at *Francofurt*? Bell. A. Bin. N.

CAP:



CAP. V.

Of the *Latine Oecumenicall
Councils.*

S E C T. II.

TH E Latine and Westerne Councils runne parallel with the Greeke and Easterne.

- 1. At A R I M I N U M .
- 2. The LATERANE.
- 3. At L I O N S .
- 2. Namely
 - 4. At V I E N N A .
 - 5. The F L O R E N T I N E .
 - 6. The LATERANE the 5th.
 - 7. At T R E N T .

3. A R I M I N U M is Famous for two Ccuncels, A. D. 369. the first Orthodox and lawfully called, and this is here created of. The other Hereticall and Tyrannicall, craftily called by the *Arians* under the notion of the Councill held at Ariminum, that this false one might extinguish the true one. 2. Here were convened 400. Bishops; who was President is uncertaine. Constantins the Emperour an *Arian* made an offer to undergoe the charges, but the Bishops rejected it, who regarded more a victory over the Vid. Longsp. 266.

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the Heretiques then the Popes maintenance, who at the same time called another councell at *Seleucia in Izauria*, that by any means they might disanul the transactiōns at *Ariminum*. 3. But the greater part and the more worthy of the Fathers of this Synod did determine. 1. The *Nicene Creed* punctually to be observed, and the Sonnes Equality with the Father in Essence to be asserted. 2. The decrees of the Synod at *Sirmium* to be rejected. 3. *Ursacius* and *Valence* with the *Arians* their followers to be excommunicated. 4. Who a little before being accused before Pope *Julius*, had renounced Arianisme, but afterwards returned as Dogges unto their vomit. 5. Thus ejected, they flatter the Emperour too much already infected with their feigned services, so that a Councell being called in *Nicaea Thracia*, they framed a forme of Beliefe cunningly effected according to their own tenents under the title of the *Nicene Confession*, that by an equivocall terme the less wary might be deceived. 6. Moreover they proceeded so farre, as to compell the opposite Bish� to their opinion, and to force *Liberius* Pope of *Rome* to their partie, so that he subscribed to the condemnation of *Athanasius*; whom how *Bellarmino* would cleare, see de *Pontif. Rom.* l. 4. c. 9.7. Here may be observed the sophisticall pretense of the Heretiques, who would remove the word consubstantiality from the Creed, as a word to which the Scripture is a stranger, and exceeding vulgar capacity, that by such a stratagem they might overthrow the *Nicene Creed*. Wherefore 7. They at *Ariminum* discharging their Anathemaes against the *Arians* confirmed it: Which according to *Longus Bellarmine* observed not, seeing he allowed only one Synod at *Ariminum*, and that the false one: but it appeares otherwise in *Athanasius* of Synods. *Ambros. Epist:* 32. And *Bavonius* himselfe *An. 359 N. 49.* and *Sg.* could informe as much.

A.D. 1123. 4. The first 4 LATERANE are comprehended under one and the same Title as more favouring the Popish

popish dissentions than the Doctrine and discipline of the Church, the first under *Henry the fifth* and *Calixtus* the second. It had 300 (or according to *Bellarmino* 900) Bishops, and 22. Canons. 2. *Eudinus* the Anti-Pope in this was laid aside. 3. The Vestures with the Ring and Staffe were taken from the Emperour, and given to the Pope. 4. The Pope absolved the Emperour, and gave him power of electing Germane Bishops. 5. There were appointed crosses for the Saracene war. That by the meanes thereof. 6. Pardon of sinnes might be granted to them, that undertook that Warre and their Families. This is not mentioned in *Joverius* and *Carranza* and *Bellarmino* himselfe confesses it is not extant: so diligent were the Papists in searching into the secrets of Generall Councells. The II. under *Lotharius* the Em- A.D.1131^r
perour and *Innocentius* the second increased to about 2000 Bishops. 2. It gave out 30 Canons, lately publish't by *Gratian* from the *Vatican Library*: which *Bellarmino* rejects. 3. It discharged *Peter* usurping the Romane See after *Leo*, under the name of *Anacleus* the second. 4. It branded for Heretiques *Peter* of *Bruis*, and *Arnaldus* of *Brizia* the Disciple of *Peter Abuillard* rejecting Pedobaptisme, Church buildings, and the adoration of the Croffe. 5. It proclaimed those lay Persons to be Sacrilegious and incurie the danger of Eternall damnation, who receive Tithes. 6. It forbod tourneaments & Tiltes where by men endangered ther lives. And 7. It deprived *Ujrees*, especially of the Clergy, of Christian buriall, & curled them to Hell. The III under *Fredrick* the first and *Alexander* the third, by a meeting of 300 Bishps, made up the difference between this *Alexander*, and one *Oslavianus*, and his successors *Gindon* and *John a German* taking up the quarrell with him; which dissentions divided Europe into parties. 2. The *Aibigenes* under the name of *Cathari* *Publicans* & *Paterini* taking their rise from the *Waldenses* were here condemned. 3. Neither did *Lombard* the Master of the sentences here escape the ferula, who affirm'd

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med that Christ according to his Manhood was nothing, but was delivered up to the Bishop of *Seno* to be chastised. 4. The ordinations made by the Schismatiques were wholly abrogated. 5. Private Oratories and Priests were appointed for those which had the leprosy. 6. The manner of visitation is prescribed for the meeting of Arch-Bishops, Bishops & Deacons: are not to exercise Episcopall jurisdiction. 7. 27 Canons are supposed to be made by this Councell no where distinctly to be had, yet they are collected and commended by *Math. Parisiensis*. The IV under *Frederick* the second, and *Innocentius* the third, with 400 Bishops and 80 other Fathers, yea saith *Bellarmino* with 1283 Fathers, whereof 673 were Bishops attempted greater matters. 2. It rejected the booke of *Joachimus* the Abbot against *P. Lombard*; it condemned 20 Follies of *Almaricus*, especially his deniall of Transubstantiation. 3. It established Transubstantiation, a Popish absolution of subjects from the bond of allegiance towards superiors, and auricular Confession. 4. It exacted an Oath from secular Magistrates to expell Heretiques, nominated by the Pope. 5. It encouraged with indulgences, & promises those that went with Crosses for the recovering of the Holy Land under *Godfry of Bulloigne*. 6. It denied plurallity of Benefices and sale of Reliques. 7. There are extant of this 69 or 70 Chapters briefly contracted by *Longus*, who sends the Reader to larger Volumes.

A.D. 1244. 5. The two Councils at LIONS followes. The first called by *Frederick* the second, and *Innocentius* the fourth. 2. In this the magnanimous and pious Emperour well deserved of the Christian Church against the Infidels, and after the fourth excommunication at least was deposed by the Pope from his own power and authority, and a prohibition made that not any should name him Emperour. 3. Being deposed, heroically he defends his right with his *Gibilines* against the *Guelphes* of the Popish partie. 4. Here was expected no President but

but the Pope, who under a pretence of recovering the holy land drew 140 Bishops and Abbots to his side, that by the fifts of the Church rights they might redeeme the East, whilst the West rather needed a freedome from the Popish Tyranny. 5. Where the Scarlet Hat is, designed for the Cardinals, and among so many bloudy cruelties by this Antichristian impiety, prevailing for above the space of 200 years, new feasts are instituted for the canonizing of Popish Saints. 6. The *Dominicans, Franciscans, Carmelites, and Augustinians*, especially encouraged by the Pope, do not weaken, but rather enlarge and widen the difference. 7. The seaventeen institutions which are attributed to this Councell, are rather Politicall and Polemicall than Ecclesiasticall; and according to Bellarmines direction are to be found in the sixth of the Decretals. The acts are mentioned by *Abbas Stadiensis, and Thimerius* in his *Cronicles, Palmerius, Platina, Onuphrius*, and others. II. This Councell A.D. 1272. was celebrated under *Rodolphus* the first at *Hapsurge*, pro-
cured by *Gregory the tenth*, famous for at least 700 Bishops. 2. Here was present *Michael Paleologus* to the Grecke Emperour; who compelled by necessity brought in his Greekes to subscribe the thirteenth time with the Latines to the procession of the Holy Ghost from the Father and the Sonne; of which returning to their home after their manner they recanted; so little availed a forced assent in sacred matters. 3. *Aquinas* sent for to this Councell dies in the way, and *Bonaventure*, there created *Cardinall*, having spent his utmost endeavours against the Greekes, breathed his last. 4. The Pope for a Subsidie in behalfe of the Holy Land, requires the tenth of all Ecclesiastical Rights, for the space of six yeares which carefully collected were not an haires profit to the Easterne Christians under oppression. 5. Here was ordered the bowing at the name of Jesus. 6. Of this there are 31 Constitutions, which may rather be stiled the Popes pleasure than the Councells Determinations.

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nations. 7. They are omitted by the Summulists and are to be found in the fifth of the Decretals.

- A.D. 1311.** 6. The Councell held at VENNA under Henry the seaventh, noted for 300 Bishops and upwards. In this 1. Boniface the eighth, perswading Phillip the fair to blot him out of the Tables, is freed from calumnies cast upon him. 2. The Hierusalem expedition is more strongly urged, the Templars being removed out of the way for the murthering of the Abissens Ambassador, and other impieties and Heresies. Thibemius hits the marke, the Templars were very rich, a sufficient pretence for Heresie and their expulsion. 3. The Clergie are permitted to take an Oath of Allegiance, not of subjection to Lay Magistrates Peter John, the Dulcimists, the Fraticelli, the Begwards, and Begwins together with the Lolards are condemned. Peter John, for that he denied the soul to be the forme of man, harsh dealing, that this should be accounted Heresie, the others also (though by no meanes to be borne) had Fictions laid to their charge. 6. In the sentence of Clement against the Templars mentioned by Longus, the Pope challenges not to himself the power & right of Defining, but the way of providing or Ordaining, that none for the future should enter into that Order, unless they yeilded the goods of the ejected Templars up to the disposall of the Apostolicall See. 6. The Constitutions of this Councell under the name of Clementine are extant in 5. Books for a Supplement to the Canon Law. 7. Ia which is that famous decree of constituting Professors to be maintained by a competent Stipend at the Court of Rome, at the Universities of Paris, Oxford, Bononia, and Salamanca, for the instructing in the Hebrew, Arabick, and Caldie Languages, that by that meanes the Jewes and Mahumetans might the more easily be converted to the Faith. Clement. l. 5. Tit. 1. Gag. l. 7.
- A.D. 1431.** 7. The FLORENTINE Councell was begun at Ferraria under Albertus Emperour and Eugenius the fourth but by reason of the raging pestilence was translated to Florence

*Antonin. Hist
par. 3. Tit. 11.
c. 3.*

pag. 851.

Florence and there ended. 2. There were convened in this 141 Bishops, the Pope himselfe President, who deposed by the Councell of *Basil* at the same time by the Germans by this notable and very subtile diversion was freed from those rigid censurers. 3. There were present at this Councell *John Paleologus*, with the Patriarch *Joseph*, and the Creeke Doctors. 4. In it were debated Articles concerning 1. The Holy Ghost's proceeding. 2. The addition to the *Nicene Creed* [and from the Sonne.] 3. Purgatory. 4. The power of suffrages & Sacrifice for the dead. 5. Transubstantiation. 6. The administiring unleavened bread in the Eucharist 7. But especially concerning the Popes supremacy, to all which the Greekes are said to have consented with the Latines, howsoever returned home they quickly fell off. 4. Such was the Popish piety and Prudence, that the Emperour himselfe with his, must in their seates give place to his Holiness and the Cardinals. 5. *Joseph* the Patriarch, no disease foregoing, suddenly after subscription expired, yet a scrole is found in his hands, which testifiyed a full consent to the Latines. 6. This Councell had twenty five Sessions, sixteen at *Ferraria*, the other nine at *Florence*, in which they easily overcame the Greekes, it had been wish't that sincerity had more, and covetousnesse, pride, and lofty ambition had lesse prevailed. 7. The institution of the *Amenians*, which is added to this Councell at *Caranza* and *Longue*, is omitted by others, and it was only a Popish fiction after the Councell was ended, as appears by conferring titles.

8. The fifth LATERANE Councell may well be supposed to be called for the disannulling another at *Pisa*, where some Cardinals met against the perfidious Pope. 1. There were convened it 114 Bishops, under *Maximilian* the first Emperour, and Pope *Julius* the second President. 2. It had twelve Sessions, five of which were under *Julius*, the other seaven were finish't by *Leo* the tenth, after his death exalted to the Popes Chaire. 3. To the

A.D. 1512.
Begun under
Julius the 2.
Ended under
Leo the 10.
1517.

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the ninth Session are so many Canons annexed for the reformation (as is pretended) of the Court of Rome, but they were to little purpose, nor were they more valued then the censurers of the whole Councell, which Suarez Cajetan, and Navarius professe to be rejected.

4. The pragmaticall decree, made at the Councell of Basil in defence of Ecclesiasticall liberty against Popish usurpings, is here discussed and exploded. 5. Mountaines of Piety are here also commodiously raised, from whence as from a publique Treasure the poore indigent artificers and Virgins, otherwise without dowry, might seek for succour. 6. The immortality of the soule is moreover defended, concerning which many at that time doubted, others wantonly disputed it or divelishly denied it. Wherefore the chiefe in the Universities are enjoyned to confirme the Orthodox doctrine about these Articles, especially against the prevailing Atheismes of some weake Philosophers. 7. Nor is liberty permitted to those that preach to wrest the Scripture at pleasure for the spreading of strang opinions, but they must keep themselves (as much as may be) within the bounds pre-fixt by their Ancestours. By which meanes something is added concerning the impression of Bookes, least any one, without the approbation of Learned men should impose upon the world what they list.

8. 9. The Councell of T R E N T under Charles the fifth and Ferdinand the tenth. Paul the third Julius the third, and Pius the fourth, did make great stirre for 18 yeares together. 2. After many turnings concerning 1. The Scripture. 2. Originall sinne. 3. Justification. 4. The Sacraments in Generall. 5. Baptisme. 6. The removing of the Councell. 7. When some derees of Reformation were interposed in 10 Sessions, as it seemed good, the Fathers assented, thunders of Anathemaes being added. 3. Julius the third reduced the whole pack from the Haven of Bononia to the Channell of Trent. Where concerning. 1. The Eucharist. 2. Repentance. And 3. Extreame

treame Unction, some graines of Reformation being cast in by the same method in other Sessions the matter is ended. 4. *Pius* the fourth (these two Champions being removed out of the way) at length enters the Scene and concerning 1. Communion of Lay Persons under one kind. 2. The Sacrifice of Masse. 3. The Sacrament of order. 4. Matrimony. 5. Purgatory, Worshiping of Reliques, Invocation of Saints, and of Images. 6. Indulgencies, the Choyce of meats, Fastings, and Feastings. 7. Of an Index of booke, abreviaries and a Missal, in the last 9 Sessions he brings it to the expected end. 5. In these 25 Sessions the Popes by their deputies were Presidents Here are granted safe convoyes to three Protestants, that they might have a free and safe addresse to the Councell, to propound the reasons of their dissent, but with this craft, to be instructed by them as Dictators and Masters, not to obtain the reformation of any thing. 6. Secular Princes expect and preffe by their Oratours communion under both kinds, at length they transmit it to the Popes Judgement, to whom also is referred the purging of the vulgar Edition, the Chatechisme, Breviarie, and Missal, and other trash, as it seemes good to this Infallibility: In the meane while 21 abuses obserued by the sworn Delegates of *Paul* the third, & related to the Pope are slightly past by, & corrected with silence. 7. This Councell, cried up by so many Acclamations, & so solemnly confirmed by the seal of the Fisher, the French admitted not, nor did the more learned Papists much value it. Some did reject it as *Kemnitius*, *Gestileius*, and *Calvin* some part. *P. Suavius Venetus* publish't the story thereof; its subtleties a Frenchman discovered, rendred in English by *D. L.* Speeches made therein are extant in one volume, by which it may appeare, that not for the composing of differences, but for the imposing on Christians, so many learned Papists were hired and seduced in this last Oecumenicall Councell, so much approved by them.

INQUIRIES.

INQUIRIES.

Whether

1. The first Councell held at *Ariminum*, may worthily be accounted an Oecumenicall approved Councell? *Aff: Long: Sum: Concil p: 266.*
2. The Decrees of the fourth *Laterane Councell*, which are extant be of doubtfull credit? *Aff: Widerington Rejoynder, p: 368.*
3. The *Greekes* in the second Councell held at *Lions*, as afterwards in the *Florentine Councell*, did by force rather then freely and according their opinion, subscribe to the Latine Decrees?
4. The *Clementine Constitutions* of the Councell held at *Vienna* may undoubtedly be accounted Canon Law?
5. The instruction of the *Armenians* is to be reckoned among the acts of the *Florentine Councell*?
6. The pragmaticall Decree was Lawfully abrogated by the 5th *Laterane Councell*?
7. The *Council of Trent* be a sacred delision of Christianity and Christian Princes?

C A P.





C A P. VI.

Of Controverted Councils.

Controverted Councils are such as *Bellarmino* hath digested in a peculiar classis partly approved, partly rejected. If this distinction may be admitted among bookes, why may not the *Turkes Alcaron* find admittance under the same title among Christian Gallenders? Hence truely it is manifest, that a Council is nothing else but a device of the *Pope*, whereby he admits and rejects what pleases him: which he makes use of, not for the Churches benefit, but under the colour and pretence of Religion, for the establishing of the *Roman Sea*: In the meane while we may see how the footsteps of the Priests may be traced.

1. At CONSTANTINOPLE the 4th
 2. At SARDIS
 3. At SYRMINA
 4. At QUINISEXT
 5. At FRANCOFURT
 6. At CONSTANCE
 7. At BASIL.

Bell. de Ecclesia. l. I. c. 7.

3. At CONSTANTINOPLE the fourth under An.D.870.
Basilius the murtherer of Greeke Emperours, and *Adrian* *Vid: Lovet: p: 110.*
 the second usurping the Roman Sea, notwithstanding the opposition of the Romane Emperour. It consisted of.

102 Bishops. 2. The chiefe busynesse of this was to discharge *Photius* the most learned Patriarch of the Greekes (who left to posterity a booke concerning folly) because he had touched the Popish Tyranny with his sharp writings, and was an enemy to Images, and without the canonickall assent had possessed the Chaire due to *Ignatius* who was more pliable to the Roman Commands; whatsoever the matter was he is cited contumilie are cast upon him, he is ejected, & by an injunction of Repentance, all his councellors & followers are sufficiently punished according to the Romane Embassadors pleasure 3. To 9 Actions in which these things were transacted there are added 27 Canons, in which besides the foolish rage against the *Photians* and the honour bestowed on Images, that is to be commended of the sixth canon, which forbids Priestly vespments to be used in scenicall playes though for sports sake. 4. The *Bulgarians* newly converted to the Faith enquire at this Councell whether they should addresse themselves to the Greeke or the Roman Church, but concerning what is to be done, the Romans sparingly declar their mind, not silently passing over the increase of the Roman greatness. 5. This is manifest that the Embassadors relying upon the protection of *Adrian* the usurping Emperour, did so superciliously behave themselves towards *Photius* and the Greeke Bishops, that returning home to their Lord they were assaulted by the *Sclavonians*, who deprived them of all their goods, and tooke from them the authenticall copie of the Councell which contained the hand-writing of the Emperour and all those that consented, for the reliques of this which 6. Remaine, we are beholding to *Anastatius* the Library keeper, who was present at the transactions and Decrees, and what he saw he noted and transmitted to Posterity. For the clearing of which *Andr. Schioris* the Jesuite in *Pref. Bibl. Photii.* hath contributed much light. 7. Nevertheless the Greekes reject this Synod, moreover according to *Bellarmino*, all things are here laid down, as supposititious and uncertaine

tain, since there are those who affirme the same *Photius*, who as we read was deposed by this *Arian*, to have been restored by *John* the eighth, that is Pope *John* his successor, whence it appears, that neither the *Greekes* agree with the *Romans*, nor the *Romans* among themselves about the acts and authority of this Synod.

4. That of SARDIS is said to have been celebra- An.D.357.

ted under *Constantine* and Pope *Julius*. 2. In it are numbered 376 Bishops, of which the 300 *Westerne* confirmed the *Nicene Creed*, to this end, that *Athanafius*, who was banished *Rome* for the space of three years, should be restored to his place at *Alexandria*, but the other 76 *Arians* meeting at *Philippopolis* confirmed *Arianisme* under the title of the Councell of *Sardis*. 3. No President is here mentioned but *Hosius of Corduba*, who with out the Popes Embassadors with *Gaudenius* and other Godly Bishops ratified 21 Canons. 4. It is commonly called an appendix to the first *Nicene Councell*. In whose Canons not a word of the Popes supremacy, or of appeals to him from remote Churches (as *Longus* would have it out of *Prolix Baronius*) 5. *Augustine* and those who are deceived by the equivocation, doe not reject this Councell, but that held under the name of this at *Philippopolis* by the *Arians*. 6. It is reported there was one Orthodox *Arian* present at this Councell, converted (as supposed) by *Athanafius* at *Laodicea*. 7. *Binius* largely describes the History of this Synod out of *Socrates*, *Sozomen*, and the *Tipatricke History*, in which those theor Canons the 3, 4, and 5 which approve of appeals to the Pope of *Rome*, doe not determine them as necessary but as Arbitrary, neither do they oblige the Bishops Universally, but only the subjects of that Patriarchship.

5. That at SYRMINIA or *Syrmia* so trembled and groaned under the *Arian* tyranny of *Constantine*, that the supremacy & Presidentship of Pope *Literius* dared not to appear. 2. There were present besides *Easterne* 300 *Westerne* Bishops & upwards for the hearing & deciding the cause

of *Photinus*, who complained to the Emperour that he was unjustly condemned at the Synod of *Sardis*. What had he committed? Namely he preached that Christ was ~~only~~ meere man, and inferiour to his Mother, which is the opinion of the *Socinians*. 3. *Marcus Arianus* composed a confession in Greeke against this weake Heresie so subtily, that *Hilary* and *Liberius* doubted not but to approve thereof, because he declared not in words the Heresie he entertained in his heart; perhaps he conspired with *Ursacius* and *Valence*, who effected another in Latine, not only deficient in the word *Consubstantiality*, but altogether opposing it. 4. It is miserable here to read, how *Hosius* well nere and hundred yeares old was compelled by whipping, after so many triumphes over the enemies of the *Homousians*, to subscribe to *Arianisme*, yet he would not condemne *Athanasius*, and before his death he cleared himselfe from his relaps by a most devout Recantation. 5. The popish infallibility freed not *Liberius* from the same errour, although *Bellarmino* doth wittily excuse him. 6. Of this Councell (*faith Longus*) there is nothing extant besides 3 Formes of Belife, which are found in *Binius*, but he tells us there are extant 26 Anathemaes, which together with the Orthodox Confession *Caraanza* hath published, of which *Longus* could not be Ignorant. 7. This Synod is more largely handled by *Socrates l. 1 c. 24* & *Sq. Sozomen. l. 4. c. 5, & 6. Epiph. Heres. 7.*

A. D. 692. 6. The Councell of *Quinisext* (so termed by *Balsamon*) is counted by *Bede* and very many Latines an erroneous Synod. 2. The Fathers who were convened in it under *Justinian the second* and Pope *Sergius*, because the fift and sixt preceding Synods commanded nothing concerning manners and Ecclesiastical discipline, thought it very fit that that defect should be supplyed. And therefore they ratified 102 Canons in the *Trullo* of the Imperiall palace, which from thence are called *Trullans*. 3. the Latines reject these, who are displeased that without their knowledge and consent, but especially without

De Rom: Pon-
tifi: 4. c. 9.

without full power and authority from the Pope, they should be published. But that troubles them most, that in the 36 Canon, the Patriarch of *Constantinople* is equalled to the Roman, and in the 13 Canon *Metropolitans* is granted to the Clergie, and other things which relish not with the Romane palate. 4. In the meane while it is manifest, that *Gregory the second* and *Adrian*, with the second *Nicene Synod* did make use of the *Trullan Canon* against Image-breakers; and moreover *Gratian* reports that this Synod was received by those of *Nicene dist. 16. c. 5.* but they say *Gratian* was mistaken, and that he cited others, not to prove it Authenticall in it selfe, but that it was so esteemed by the adversaries. 5. *Bellarmino* by 5 Arguments contends, that these *Trullan Canons* are of no force. *de Pont. Rom. 12. c. 18.* because they are of no generall Councell, & without the authority of the Pope; and particular Synods do not oblige universally those that are absent as present. It is not to be expected therefore that the Protestants should be obliged to the *Tridentine decrees*. 6. *Longinus* addes out of *Anastasius* the Library keeper, that neither they were received by the other Patriarchs, but accounted as unworthy to be transcribed and laid up in the *Archives*, it is a wonder therefore by whose meanes they came to us; wherefore they are rather to be esteemed as Canons from their agreement with the Scriptures, than otherwise to be judged by negligent censurers. 7. But how Orthodox these *Trullan Fathers*, and their Canons, were appears by the second Canon in which they declare a manifest agreement with the preceding Synods and Fathers, with whom there can be no just occasion to contend.

7. Concerning the Councell of FRANCOPURT A.D. 794.
Authors agree not whether it may be accounted *Oecumenical* or *Provinciall*, the latter writers will have it *Provinciall* because it seemes to be an enemie to Images. The more Ancient acknowledge it to be *Oecumenical*, because it was called by *Charles the Great*, and *Adrian the first*, and

at

at least 300 Bishops. 2. The reason of its call was, because *Elipardus* Arch-bishop of *Toledo* and *Felix Virgilianus* Bishop of *Aurelia* preached that Christ was only the Adopted Sonne of God. Which *Aquinas* refutes 3. part q. 23 art. 4. 3. This Heresie was chiefly opposed by *Paulinus* in a Sacred Collection read before the Emperour and aproved by the Fathers. 4. But *Binius* with *Langis* and others Contend, that this Synod confirmed the opinion of the second *Nicene Councell* concerning the adoration of Images, which opinion (faith *Bellarmino*) I could wish to be true, but I suspect to be false, (with whom agrees *Baronius*) whence he concludes that whatsoever this Councell determined is not much to be valued; because without doubt the second *Nicene Councell* is to be preferred before it. 5. There are Extant concerning the transactions of this Synod, some booke of *Charles* which as *Bellarmino* affirms are stuffed with many falsities. Wherefore he declares those books to be neither of *Charles* nor of any else to whom any Credit might be given, but to be as it were another *Melchizedech*, without Father, without Mother, without Genealogy, an *Anomus* breaking forth into the light, which are certain Oakens of deceipte 6. Yet manifest it is that *Adrian* the Pope confutes him, but affirms it not to be the writing of *Charles*, but an heretical booke sent to the Pope by *Charles* to be answered. 7. That booke of *Adrian* is extant in the 3^d Tome of Councells, but by this meanes it hapned that the compleat acts and decrees of this Councell might not see the light.

A.D. 1414.

8. The Councell at *CONSTANC E* was called with great difficulty by *Sigismund* and *John* the 23 having about 1000 Bishops and Doctors for the removing of Popish schismes out of the Westerne parts. 2. Since after *Gregory* the 11th who removed the *Roman See* from *Avignion*, (where it had continued for the space of 70 yeares) some Cardinals exalted *Urbane* the sixth, who continued at *Rome*, to the Popes Chaire, others *Clement* the sixth, who

who removed it againe to *Avignon*, the Nations are di-
vided into parties, our English with the French and Spaniard
adhere to *Clement*; *Vibane* dying at *Rome*, *Boniface* the
ninth supplyes his place, but *Argelus* a certaine *Venetian*
Tanner succeeds him under the title of *Gregory* the 12,
Clement also removed out of the way had for his suc-
cessor *Peter de Luna* a Spaniard, under the name of *Ene-
dicius* the 13. 3. For the extinguishing of these com-
bustions the Cardinalls and Bisshops mette at *Pisa*, and
those Schismatiques being discharged, they exalt one of
Crete under the title of *Alexander* the 5 unto the Papall
dignity; but this *Peter Philaretus* of *Crete* suddenly sick-
ned (as is reported) by an intoxicated Glyster, and *John*
the 23, by an election of the *Pisan* Cardinals possessed his place
who by the persuasion of *Sigismon* called this Councell at
Constance, & was present there at. 4. In which he being ac-
cused of about 60 crimes, yeelds himself to the censure of
the Synod, from which afterwards having changed his
mind he fled in the Night; & recanting, is deposed, & *Martin* the 5 by the Councell is exalted to the Papall dignity.
Whence that hapned to *John*, which falling from his
Charriot before the Gate of the City he presaged, ex-
claiming, in the name of all the Divells here I lie. 5. There
were forty five Sessions of this Councell, in it are con-
demned forty five Articles of *John Wickliffe* whose body
moreover is ordered to be taken out of the Sepulcher
and burnt to ashes. That which is ascribed to him in the
sixth Article (*Denu debet obediere Diabolo* should be read
Denu dedit) as *Bernard of Luzenburg* hath it. 6. Con-
cerning the injuries and burning of *John Husse* and *Hie-
rom of Proge* (against the promised safe conduct of the
Emperour) there are large Tragedies. The Fathers conclude
the Councell to be above the Pope, which favours
not with the Moderne Papists: And an engagement with
an Heretique not to be kept, which now they defend not,
to the end that the incendiaries may more secretly act their
treacheries. But that is a strange decree in the thirteenth
Session

Section, concerning the denying the Cup to Lay persons notwithstanding the practice of our Saviour and his Apostles. Hence the noble *Bohemians* justly provoked, in an Epistle with 54 seales to it heroically professeth, that they lie in their teeth who lay Heretie to their Charge, as being *Hussites* and that they are ready to defend the law of Christ with their blood, wholly rejecting all humane statutes that contradict the same. And *Poggius of Florentine* is witness of the admirable learning of *Hierome of Parage*, which he delivered in a peculiar tract. 7. There accompanied this Councell (as one hath it) 450 common women, 600 Barbers, 320 Jesters &c. But good men (saith he) unspeakable for their rarity, all which notwithstanding without safe conduct were free from burnings or other censures.

Solomon Gesnerus.

A.D. 1431. 9. The Councell of *BASIL* was called about sixteene yeares afterwards, *Sigismund* the Emperour procuring it of *Martin* the fifth, & afterwards of *Eugenius* the fourth: in it Cardinall *Julian of Arelatum* was President, continued almost the space 18 yeares. 2. It had 45 Sessions, in which not only Bishops, but other Learned men, which was not permitted in the foregoing Councells, had a definitive sentence, the number of the persons voting is uncertaine. 3. In it Pope *Eugenius* the fourth is cited, and not appearing is deposed for his contempt, and *Amadeus Duke of Sabaudia* who lived an Hermites life in the Mountaines of *Ripalia*, by the Cardinalls is exaulted to the Popes Chaire under the name of *Felix* the fifth. These three Truths were confirmed. 1. That the Councell is above the Pope and all others. 2. That the Pope cannot dissolve prolong or remove it being lawfully called. 3. And he that denyes these things is an Heretique. 4. Neverthelesse *Eugenius*, these things being thus transacted, constitutes an Anti-Synod at *Ferraria*, which afterwards removed to *Florence*, where he acted with the Greeks, the Emperour being present, and effected many thing^s which are compleated in the Councell of *Florence*.

They of East, in the meane while confirme the pragmati-
call Decree, they condemned popish Baſtardy, ſuppitiſſed
Concubines, ordered how the Jewes might be brought
to Chriſtianity. Declared the bleſſed Virgin to be free
from the contagion of every ſinne, induged to the Lay
Bohemians the uſe of the Cup in the Euharift, beholde an
Alter, againſt an Alter --- *Partes aquilas & plamixantia pilis.*
6. At length by reaſon of the raged pefilence, they at
Baſil betake themſelves to Lauſana wherē Fredrick the
Emperour perfwadis Duke Amadeus to renounce the fealty
of Pope Felix, unto which for peace ſake he willingly
aſſented, ſo Eugenius being reconciled, and Amadeus ho-
noured with a Cardinals Cappe, and dignitie of being a
Legate, the Councell end d. 7. Nothing of this was
ratified and approved, but ſome orders about Eccleſiaſti-
call benefices ſaith Bellarmine, Leo the tenth, in the
eleaventh Session of the Laterane Councell condemeſ it as
Schismatiſtall and Seditious, howſoever we read it was
otten approved of by Nicolaus Eugenius. Especially before
the death of the Emperour Sigismund, Æneas Sylvius,
largely deſcribes it and commendeſ it, who was preſent
therat, and afterwards obtained the Popedome under the
title of Pius the 2^d, but his opinion was changed with his
Dignity; our Fox in his Mayrologie relates it more plain-
ly and fully, and Bodliſ Library at Oxford can ſhew the
undoubted Copie of this Councell.



INQUIRIES.

Whether

1. The fourth Synod of Constantinople may be reckoned among the Controverted Councils?
2. That of Sardis may be worthily esteemed an Appendix to that of Nicene?
3. The Socinianisme of these times concerning the Holy Trinity be not renewed Photinianism?
4. The Quinisext or Trullan Synod may deservedly be rejected as erroneous?
5. The Frankfurt overthrows the opinion of the second Nicene?
6. Those of Constance and Basil were lawfull and generall Synods?
7. The Popes and their Adherents agree among themselves concerning the number and Authority of Generall Councils?



C A P.





CAP. VII.

Of Rejected Councils.

1. **S**UCH Councells passe under the name of Rejected Councils, which either determine Hereticall opinions, or raise up Schismes and troubles to the dispersing of the Christian Flock.

2. Among which are noted above the rest, these
- | | | |
|------------------------|---|---------------------------|
| 1. At ANTIOCH | } | 2. At MILLAINE. |
| 3. At SELEUCIA. | | 4. At EPHESUS the second. |
| 5. At CONSTANTINOPLE. | | 6. At PISA the first. |
| 7. At PISA the second. | | |

3. This Councell of ANTIOCH is to be distin- An.C.340
guished from five others which Bellarmine reckons, Longus also names this, and mentions other Councells of Antioch.

2. This is referred to the times of Constantius and Julius the first, the banishment of Athanasius is sufficiently known, and his restauration by Constantine the sonne of Constantine the great, which the Arians declare to be unlawfull, because the same authority must restore which did eject : The Matter is referred to Pope Julius, he summons the Synod to appeare at Rome. 3. But the Eusebians chiefe of the Heretiques, that they might avoid this,

easily seduced *Constantius* to be at the Consecration of the Magnificent Temple, built by *Constantine* the great at *Antioch*: where were met about 90 Bishops, 30 of which being *Arians* the favour and Authority of the Emperour, against the double Stratagies of the Orthodox procured the condemning of restored *Arianofius* 4. In theronne of the deposed is placed by *Eusebius* a Nicomadian one *Eusebius* an *Emyssen* a famous Champion of *Arianisme*, but not as yet entred into orders, he as the Poet hath it,

A se Tantalides sonus invidiāmque removit.

By slighting honour envy he remov'd.

Beron.
Long:

Therefore *Gregory* a Capadorian possessest the Chaire, which some call *George*, supposed to be the Saint so much honoured by us; it is manifest that he was quickly tooke out of the way, nor was it difficult to the tryumphing *Arian* to honour their Martyre in cannonizing him on horseback. 5. *Gratianus* and *Casarci* cite many things of this Synod as Orthodox, wherfore by the late Writers they are condemned. 6. They did set forth a Forme of Belief so intermixt with truth & error, that he which is heedfull least he be deceived, in his greatest wariness can scarcely be safe, for by the omission of that which might establi h the truth, they weaken that which they undertake to maintaine. 7. The 25 Canons of it, which you have mentioned in *Longus* with some observations, do rather concerne the received discipline than the opinions of the Church Socret. 1. 2. c. 5. *Szozomen lib. 3. cap. 5.*

An.C.355. 4. That at MILLAINE Plowes with the same Heifer under *Constantine* the Emperour, and *Literius* the Pope. 2. In it were met about 300 Bishops, the Emperour himselfe was President an utter enemie to the Orthodox party. 1. (saith the Emperour) am an accuser of *Athanasius*, in my name give credit to them. 3. The Westerne Catholique Bishops who were present (for there were few Easterne) promised to consent to the *Arians* if they would first subscribe to the Nicene-Creed, but

but *Valence* and *Ursacius* the chiefe Leaders of that Faith on withstood them, relying on the Emperours Epistle which was read in the Synod. 4. Then followed the degrading of the Bishops, the corrupt Ecclesiastical determinations; so that you might stile it rather a conspiracy of impious persons than a convention of Christians 5. This was effected especially that they might allure *Liberius* Bishop of Rome either by guifts or threatnings to their impietyes who is reported (both his treatnights and gifts being slighted) thus heroically to have answered the Emperour, who had judged him to be banished to *Thrace*, & offered him the charge of his journey. Thou haft robbed the Churcher of the Earth, and now offerest to me condemned and indigent an almes, goe first and become a Christian thy selfe. 6. *Felix* a Deacon placed in the roome of *Liberius* mixed with the *Arians*, yet he always intitely obserued the *Nicene Creed*, which was a little displeasing to the Orthodox. 7. *Hosius* of *Corduba* at that time well nigh an hundred yeares old escaped not the stroake of this tyranny, *Hilarius* the Deacon by whipping is urged to subscribe, others by banishments & rislings are forced to consent. Neither under

An.D.363.

5. The Councell at *SELEUCIA* under the same *Constantius*, did the persecucion cease. 2. At that time were convened at *Ariminum* (as *Bellarmino* will have it out of the *Chronicles of Hierome*,) 600 Bishops of which the Easterne Heterodox being overpowred both in number and Arguments by the Orthodox, by the Emperours Command they remove this Councell to *Isauria* in *Selucia*.³ But here the *Acacians* altogether reject Consubstantiality, the *Semi-Arians* admit it in their fense, still retaining the leaven which corrupts the whole lump. 4. In this dissention the *Semi-Arians* preuale; and determine, that the forme of Faith composed at the dedication at *Antioch* should be retaine and iubscribed unto, but they ejected the dissenting *Acacians* or *Arians* from their places. 5. Thus condemned they betake themselves to the Emperour

rour, and so farre prevale with him, that at another meeting called at *Constantinople* they are wholy restored: here they frame a new Creed, in which not only the tearmes of substance, but also of Hypostasis or subsistence are excluded. 6. The *Semi-Arians* on the other side rejecting this are by force banished from their places by the *Acacians*, in the meane while the Catholiques condemn

Arius the Author of their Sect. Like as the *Pharisees* and *Saduces* assailing each other in the cause of *B. Paule*, are overcome by their own dissentions. 7. *Hilarie of Pitavia* (whom they report to be a *Sabellian*) together with the Westerne Catholiques, will not flare an heires breadth from the *Nicene Creed*. The Emperour interposes this, that the determination of no Councell what-

soever shall have power, to which the Statutes of this Councell denyes Power and liberty. He forced the Bishops to subscribe to such a forme of Belief brought from *Ariminum* to *Constantinople*, that by the same command of the Emperour, one was the Westerne Profession of Faith, another the Easterne. Consult with *Ruffin*. l. 10. c. 31. *Socrat.* l. 2. c. 31, 32. *Athanasij de Synod.* *Baron.* An. 359. N. 61. & *Seq. Long.* p. 270. *August.* *Hieron.* *Basil.* apud *Bell.* *de Concil.* l. 1. c. 6 and others.

Sozomen. c. 35
Hist. Tripartit.
l. 5. c. 34.
An.C.449;

6. The occasion of the 2. Councell of *E P H E S U S* was *Eutyches* an *Archimandrite* of *Constantinople* who after *Manes* and *Apollinaris* denyed the flesh of Christ to be like ours, but affirmed that falling from Heaven like the rayes of the Sunne, it penetrated the Virgins Wombe, & so hedenyed that two natures were in Christ incarnate; but asserted that his flesh was changed into his Divinity. 2. For such like strange fopperies wherewith he had deluded many, he was deservedly condemned by *Flavianus*, Patriarch of *Constantinople* and *Eusebius* Bishop of *Doril* and others their associates. He was so farre from repenting that he obtained from *Theodosius* who was very pliable, by the meanes of *Chrysaphius* the *Eunuch* and *Eudoxia* the Empresse, both seduced by his allurements, that the

Exa-

Examination of a famous Synod might end the matter. 3. Therefore this at *Ephesus* by the Emperours authority is called, there met 128 Bishops *Dioscorus* of *Alexandria* being President, *Leo* is summoned from the West, and least he should seeme to be neglected, he sends three Legates; all being convened, all things are transferred at *Dioscorus* his beck, who not more full of *Eutychianisme* than of arrogance and tyranny as little valued the letters & Embassadour of *Leo*, as he had the condemnation of *Eutyches* by *Eusebius* of *Doril*. 4. At length *Eutyches* is absolved, and the reclaimers are forced to subscribe by club-Arguments. *Flavianus* opposing is so furiously trodden upon (and among the rest as some affirme by *Dioscorus* himselfe) that three dayes after he committed his soule into the hands of God. 5. *Ibas* an *Edessen*, *Eusebius* of *Doril*, and *Theodore* of *Cyrus*, with other very Learned Bishops are discharged of their places. The Popes Legates not without very great danger of their lives, returned home. 6. Of which more than barbarous inhumanity an *Aetolian* Bishop complayned to *Dioscorus*, afterwards pleading the cause before the *Calcedon* Fathers. They compelled and forced us, having suffered many evilles, to subscribe to a blanke paper, and kept us gaine-saying and opposing them in the Church untill the evening, and we being sick they permitted us not to rest, but sent Souldiers to us with clubs and swords, & thus made us subscribe. 7. Whence this is called by all the pious, the Synod of *Thevees*, in which Sathan erected his Throne, not long after to be dashed in pieces by the most famous Councell of *Calcedon*. *Liberat in Breviar. c. 12. Evagr. l. 1. c. 9, 10. Nicoph. l. 14. c. 47.*

7. The Councell of *CONSANTINOPLE*, which is numbered among the rejected is by some accounted two An.C.730. which others contract into one, but the distinction is manifest, because the first is said to be celebrated under the Father *Leo Iaurus* An. 730. The 2d by *Constantius Copronymus* An.755. 2. One in the meane while opposeth the worshiping

*Bell:de Concil.
l.1.c.6.*

worshiping of Images and Reliques, upon which account both may be esteemed one, or at the least united. 3. The first under Leo discovers intercession of Saints to be imaginary, and the worshipping of Images mere Idolatry. *Gennas Patriarch of Constantinople, John Damascene*, and others too much inclined to Images are deprived of their dignities. 4. *Gregory the third interceded for Images in a Romane Anti-Synod*, in which he excommunicates the Easterne with the marke of Heretickall Image breakers, these things terrifie not Constantine Copronymus the son from declaring himselfe to be an Image-breaker. He gathered together at *Constantinople*, 338 Bishops over whom he is President, and persecutes the maintainers of Images. 6. Some receive this and the seaventh as Oecumenical, but the *Romanes* so abhorred it, that for this Controversy about Images they rebelled against the Greecke Emperours their lawfull Princes : Whence afterwards followed the Weasterne and Easterne division, which opened such a gap to the enemies of the Church, never to be made up. 7. The second Nicene Councell corrects the errors of this, but how strongly and divinely appeares by its decrees. Concerning these Synods, *vid. Paul. Disc. l. 21, 22. rerum Roman. & Zonarum in anal.*

A.C. 1409.
Bell. de concil. I.c. 8.

8. *Bellarmino* is doubtfull whether to reckon the first Councell of Pisa among the rejected or approved ; by some it is taken for a generall Councell, and defended in a 3 dayes disputation by *Lauigatus Rodolphus of Florence*, as is testifized by *Antonius, Gerson Azorius and vs*, thets. 6. There were present thereat 23 Cardinals, 3 Patriarchs, 300 Arch-Bishops and Bishops, 28 Governoours of monasteries, and an infinite number of Divines and Embassadors of Princes. 3. The intolerable difference between *Benedict the 12. and Gregory the 13.* well nigh making the Popes Chaite like double *Pansus*, occasion this meeting of so many famous men, concerning which somthing is before spoken in the Councell of *Constance*. 4. Both having been summoned, are deposed by the Councell for

for contempt and perjury, which by its owne authority places *Alexander* the 8th in Saint Peters Chaire which howsoever removed not the difference yet *Alexander* thus elected is reckoned in the Catalogue of the Popes. 5. There were 23 Sessions of this Councell, and its Acts printed at *Paris* by the priviledge of the most Christian King *An. 1612.* are extant. 6. *Antonius* rejects this for a headlesse Connell because called in a tumult by the Cardinals without the Popes Authority. 7. But remedies are to be applyed to extraordinary events, not which the Law affords, but which are ready at hand, for how could they consult the head, which was distempered with a double impostume: the Christian Princes had applyed a cauterie, especially the Emperour, but because they consented not with the Cardinals, the decrees are esteemed. as not nulled, because they wanted the Popes seale.

*3. Part. Th.
22.c. 5. §. 2, 3.*

9. The second of *Pisæ* was called by *Maximilian* the Emperour and *Louis* the French King against Pope *Julius* the second. 2. This *Julius* had bound himselfe by an oath to celebrate a generall Councell within the space of two yeares after his election to the Popedome, but secular troubles intervening, more regard is had to policy than to his oath. He flinches, prolongs, & deludes those that expect. 3. therefore under the protection of the Emperour and the King of France, some more eminent Cardinals meet at *Pisa*, they summon the Pope to make an appearance, and give an account of those things which shall be objected against him. 4. He is so farre from obeying that he thunders his excommunication against them altogether with the King of France. The Emperour himselfe scarcely escapes, but being become more mild for a time, he declined a combustion. 5. The Pope calls a *Laterane Anti-Synod* at *Rome*, the Cardinals and Bishops which favoured his party meeete, before whom he excuses his perjury, cleares himselfe from objections, and dyes. *Leo* the tenth succeeds, continues the Councell with great applause, ratifyed many decrees,

as was related before in the fifth *Laterane Councell* among the Oecumenicall Synods. 6. The *Pisan* Cardinalls with theirs submit themselves, and after supplication are restored to their former dignity. The Frenchman perfists & coynes mony with this inscription *Perdam Babylonam, I will destroy Babylon*. 7. There are no decrees (I know) of this Schismaticall Council extant, it is rejected by the Pope, especially for these reasons. 1. Because it was not called by the Pope, but insolently against the Pope by his subjects. 2. Because the time prefixed was too short for the appearing of those that were called. 3. And the City of *Pisa* Consumed & spoyle by the foreg oing Warrs was not a fit place for the Council. 4. Because it was wholly denied and rejected by the following *Laterane Councell*. And truly the Pope howsover perjured and wicked, was not to be reprehended by his own; but to be called orderly by his Lord the Emperour & other Christian Princes.

INQUIRIES.

- Whether
1. The Councell of *Antioch* may be esteemed rejected, because not called by the Pope?
 2. *Constantius* the Emperour at the Councell of *Milane* could lawfully undertake the Presidencie, & be an accuser of *Athanafius*?
 3. The Statutes of any Councell without the confirmation of the Emperour be invalid with his subjects?
 4. The Synod of *Ephesus* may deservedly be called *Anspixiū* or a Synod of Theeves?
 5. The Image-breakers under *Leo* and *Copronymus* may be rightly esteemed as Heretiques?
 6. The Idolatrous Treachery of the Popes upholding Images, did trayterously withdraw the Westernes from the Greeke Emperour?
 7. The second Synod at *Pisa* might lawfully suspend Pope *Julius* the second from *Spirituals* and *Temporalls*?

C.A.P.



CAP. VIII.

Of Nationall Synods.

1. **VV**E have spoken already of Generall Councells, (in some manner so calld,) Nationall followes, which comprehends the Provincials of every Metropolitan or Diocesian Bishop within their own bounds.

These 1. give place to generall Councils. 2. Nor do they oblige out of their own prescribed limites. 3. Yet their decrees conformable to Scripture and confirmed by generall Councils are in force every where.

2. They are distributed into
- | | |
|--------------|---|
| 1. ITALIAN. | } |
| 2. SPANISH. | |
| 3. FRENCH. | |
| 4. GERMANE. | |
| 5. EASTERNE. | |
| 6. AFRICAN. | |
7. BRITTAN.

3. Which cannot be severally handled in a compendium, for many of them are either by peculiare deliuered by Historians without Sessions or Canons, or are strangly accommodated to the condition of those times, or being obsoleete are become uselesse, therefore it is sufficient cursorily here & there to handle those things which may be of some use unto us, and by a digression to speake to some things which may make way for larger.

4. In ITALIE we meet with 115 such Synods, as it were nationall, which goe under the name of Romane Councells, Those may be considered, which are multiplyed by *Victor* and others concerning the celebration of the *Pascha*; and those which received penitent Apostates into Church communion, against the more than *Sicilian* an-

An.D.494. sterity of the *Novatians*. 3. Under *Gelasius* that is of more
Long. p. 413. weighty moment, namely an *Index Expurgatorius* of Or-
Dif. 15.c. thodox & Hetrodox books, composed at a Synod of 70
Santa Romana- Bishops, and brought into the Canon Law by posterity,
mansa. where we may read of more things concerning the extir-
 pation of the Legends of Infidells and ideots, bnt nothing
 of the Popes Supremacy which is added by the Modernes.

Long. p. 160. 4. That *Sigessian Councell* is not to be past by in silence,
Bell de Rom. celebrated by 300 Bishops in very troublesome times, in
Pontif.l.4.c. which is condemned Pope *Marcellinus* because he did Sa-
 crifice to Idols, neither was he excused from his erour, be-
 cause he did it in feare, and afterwards repented; these
 things may prevaile with God to pardon, but not with
 men to acknowledge the infallible condition of the Pope.

A.D.1410. 5. That Councell also is worthy to be noted, called by
John 23 for the Coronation of *Sigismond* the Emperour.
 Where an *Owle* boldly offering himselfe with his itera-
 ted ominous aspect, brought a trouble and dissolution to
 the whole bulnes. 6. They at the Synod of *Papia* couragi-
 ously excommunicated the Pope, who on the other side
 had excommunicated the Emperour and them; and that

A.D.1076. *Long. p. 734.* 7. They at the Synod of *Brixia* without any scruple removed *Gregory* the
Id. p. 739. commonly called *Hildebrand*, the most furious Champion
Id. p. 741. of all the Popes from his Chaire. 7. In the *Melfitan Synod*,
 and others, there are many things concerning Ecclesiasti-
 call discipline most worthy observation, laying aside some
 superstitious and Ambitious Synods too much favouring
 of the corruptions of that age wherein they were called.

5. The SPANISH Councells are. 1. At *Toledo* 25, in
 which many things were piously and prudently decreed,
 as chiefly that assertion of belief against the *Priscillianists*.
 2. The *Elibertine*, which ratified 81 wholesome Canons; the
 36 forbidding pictures in the Church. 3. That at *Cæsar Augusta*
 also against the *Priscillianists*, in which was ordered, that
 none should challenge to them selves the title of *Doctor*,
 unlesse he was lawfully advanced unto it. 4. That at *Ilerda*, 4 Canons whereof *Gratianus* cites, one of which is that
 nuptialls are not to be celebrated in Lent. 5. At *Braga* the
 first

first and second, in which not only the *Manichærs, Mathemati-*
cians, and Priscilianists are deservedly stigmatized, but also some things not inconsiderable are added for the preserving of order and decency in the Church. 6. At *Matis-*
tona the first and second, reformes the vices of the Clergy
and urges the paying of Tithes, and the pious observation
of hospitality, at this time too much esteemed 7. That at
Hispalis against the *Acephali* which disallowed the confe-
eration of a Presbyter by a Presbyter, and of Churches by
Dioceſian Bifbops, these things are more largely handled in
Garsia Loaya, who more diligently searched into and
collected the *Spaniſh Councells*.

6. Nor is *F R A N C E* to be esteemed as leſſe fruitfull in *Long. 433.*
conventions. 1. In which one of the 13 *Parisian Councells* *Id. 643.*
against sacrilegious persons, and another distributed into
3 Bookes urging upon *Princes, Bifbops & Subjects* whole-
ſome things, are of ſpecial moment. 2. At *Arelate*, the first
in the caſe of *Cecilianus* and *Felix* Bishop of *Apinngis*; the
second againſt the *Phorinians, Bonosians,* and concerning
diſcipline to be obſerved by the Clergy; The 3 which de-
clares the anathemaes of *Fauſtus* of *Rhegium*, & the Con-
fession of *Lucidus*, above the rest are worthy conſideration.
3. Seaven Councells at *Aurelia* have many things concer-
ning Ecclesiatiſtiall diſcipline that are not incoſiderable,
and that is obſervable in the first concerning rogaſions & *Id: 429*
Letanies to be celebraled before the aſcenſion of our Lord
4. At *Ancusia* the 2^d wholly confutes the *Pelagians & Semi-*
Pelagians out of the writings of *Augustine*. 5. At *Euyria*, it
confirms the Pragmaticall Sanction againſt the Popiſh
plots and contrivances. 6. That at *Caſellonum* upholds the *Id: 562*
priviledges of the ſanctuary, and restores the reverenſe of
the Sabbath. 7. That at *Vale* commands *gloria patri & Kyrie* *Id: 258*
Eleyſon, together with the *Trisagium* to be inserted into the
Liturgy. Consult *Jacob Germundus* his collection of the *448*
French Synods.
7. In the higher and lower *G E R M A N Y*, besides 9 Sy-
nods at *Colonia*, theſe Councells above the rest are obſervable
1. The *Augustian* concerning the reformation of the *Clergy*.

2. The *Bavaricam* concerning the Saboath & the Goods of the Church. 3. That at *Wormes* concerning a *decorum* to be observed in Ecclesiastical matters, and the punishing of Wicked persons. 4. The *Mogunitine* the first concerning Ecclesiastical immunities, the 2^d against *Guteschalcus*: and the 3^d, in which prayers are enjoyned in behalfe of King *Arnulphus* & his Wife, & also for the good estate of Christianity. 5. At *Aquisgranum* concerning Ecclesiastical orders. 6. The *Esfordian* concerning festivall dayes. 7. At *Dort* 689 against the *Remonstrants*, and their masters the *Socinians*

699 8. Under the E A S T E R N E are comprehended the *Grecian* of *Euseb*, & the neighbour *African*; of which sort among the *Grecian* are numbered. 1. Councells at *Constantinople* 33. 2. The Synod at the oake in the case of *Cbrysostome* & *Photius*. 3. The Easterne against the *Massilianites*, who deceived the Church with their subtleties. 4. The *Ancyan* concerning the receiving, and rejecting those that fel away. 185 5. At *Laodicea*, against Angel-worship can. 35. & concerning the Canon of the Scripture can. 58. 6. At *Gangra*, concerning the religious reformation of manners. 7. The *Tyrian*, in which that great man *Athanasius* was troubled & freed.

9. Under the title of A F R I C A N Councells almost 20 are mentioned by the *Summulists*, whose Canons are so pomiscuously collected in one volume, that they were hardly distinguisable by those that lived after. 2. Of the L 349. 15 *Carthaginians* the 6 is more worthy observation, by which the subtleties of the Romane Popes are discovered in obtruding a superstitious Canon of the *Nicene Councill* for the receaving appeals. 3. Moreover the three first, concerning the disapproving of the baptisme of *Heretiques* between *Cyprian* and *Stephanus*, do manifest, that there is not so great an inequallity of authority, as that the *African* should yeild to the full power of the Roman. 4. Above the rest we meet with worth the observing the *Milevetan Synod*, in which *Pelagianisme* by the Bishops was wholly confuted. 5. The Council of *Hippo* collects & contracts the more convenient Canons of other Synods. 6. In the *Gaverian Council* there is observable, a notable

Vid. Baron.
An. 394. n. 32
L 349.

Long. p. 312.

table Skirmish between the *Priismanists* & the *Maximianists* which often happens to mad braine Schismatiques, who when once they have forsaken the Church, they do not long agree among themselves. *August in Pj. 36. 7.* To which also may be referred the *Bagan Councell*, where 340 Bishops are gathered together by *Priismanus of Caribage*, they put down *Maximinus* and his followers to the lowest seats. *August contr, Cresonium L. 3 c. 53.* the *African Councells* are more diligently collected and published by *Julius*.

10. Among the *BRITAN Councells* these are noted above the rest. 1. At *Winchesler* in the time of *Edgar* under *Dunstane*, where a wooden crosse gave a suffrage against the married Priests, whence these verses,

*Humano more crux praesens edidit ore,
Cælitus effata, que prospic hic subarata,
Absit ut hoc fiai, & cetera commemorata.*

Like man the crosse this Heaven begotten word
Uter'd, which this sublcription doth afford,
Be it not so, and such like on record.

2. At *Oxford* by *Stephen Langton* Arch-Bishop of *Canterbury*, who distinguisht the *Bible* into *Chapters*, and did illustrate it with *Commentaries*: from him we have *Excommunications*, and 48 *Constitutions* concerning the right government of the Church, which *Linwood* here and there inserts in his *provincials*; they may be read together in *Binium, Longus*, and others. 3. At *Claringdon* under *Henry the 2d, John of Oxford* by the Kings command being President; in this are establisht 16 *Chapters* of *English Customes*, as *Math: Paris* relates: which the Romans relish not, as is manifest by their censures, it [condemned] and [tolerated,] each being mentioned by *Longus*. 4. The Council under *Edward the 6th*, in which 39 Articles of the *English Confession* was concluded and confirmed. 5. The Synod under the same Person, from which we receive the *English Liturgy* which now we have, Composed by seaven Bishops, and foure Doctors, and confirmed by the publique consent of the Church: which (as also the preceeding Articles) the succeeding Princes

Elizabeth,

Of Nationall Synods

Elizabeth, James, and Charles, ratified and commended to Posterity. 6. *The London Synod, in which 141 Constitutions, relating to the pious and peaceable government of the Church, presented to King James by the Bishops and others deputed by the Church met together, are worthily confirmed by his Regal Authority.* 7. *The Council at Perth in Scotland, where were Articles concerning administering the Sacrament to the sick.* 2. *Concerning private Baptisme, if necessity required.* 3. *Of Confirmation.* 4. *Of admitting Festivals,* and 5. *Of kneeling at the Receiving of the Sacrament (though the Sectaries snarle at it,) and it allowed of venerable customes.* If any desire more knowledge in these Britian affaires, that famous interpreter of Antiquity D.H. Spelman will abundantly satisfy him : there is extant a more full declaration and defence of the Synod of Perth.

INQUIRIES.

Whether

1. Nationall Councells do more immediately oblige the Subjects thereof, than Generall Councils which are more remote?
2. The infallibility of the Pope being granted there is need of any Council, especially the Italian?
3. Zosimus, Boniface and Celestine did fraudulent- ly obtrude upon the Africans the Canon of the first Nicene Councell?
4. S. Augustine & other dissenters in the 6 Carthagenean Synod, did die excluded from the communion of the Roman Church?
5. The Synod of Brixia could lawfully depose the Pope?
6. The decrees of a generall Council, can, for any pretence be abrogated by a particular Synod?
7. The Layit have only a receptive not a preceptive Authority in commanding the rites of the Church?

C A P.



C A P. I X.

Of Conferences.

1. **E**cclesiastical Conferences are meetings of some Divines; in which nothing is canonically determined, but the opinions of dissenters are brought to tryall and discussed.

- 2. And that either,
- 1. By the order of some publicque authority.
- 2. By a private arbitrary convention of Learned men.

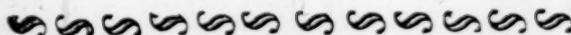
- 3. Publique Conferences of the first Classis have been either with
- 1. The dissenting Bretheren.
- 2. The Papists.
- 3. The Lutherans.
- 4. The Anabaptists.
- 5. The Remonstrants.
- 6. The Anti-Trinitarians.
- 7. The Disciplinarians.

H

4. For

- 1529 1. At *Marpurge* concerning the removing the difference about the Eucharist. *Admiss. in vit. German. Theol.* pag. 30.
- 1529 2. At *Spira*, where the name of Protestants was first heard. *Afsted Chr.* p. 162.
- 1536 3. The *Smalcaldican*, where were present the Britan Embassadours, and others, that the League of the reformed might be ratified. *Id.*
4. For composing the differences of the Brethren have been Conferences
- 1548 4. The *Inerimistican*, concerning pacification in which is written the Conciliatory booke of *Augusta*, which by reason of the scope of the disputants rayled an indifferent war which was expired in the forme of *Passavus*.
- 1569 5. At *Alienburge* among the Lutherans concerning justification *Adam.* p. 613. as also afterwards performed among the same at *Quidlingburge* concerning Ubiquity. *Id. 622.*
- 1583 6. At *Torge*, concerning divers Articles of Religion *Id. p. 649.* as afterwards in a Conference at *Bipont.* *Id. 780.* and at *Bades* *Id. 655.*
- 1576 7. At *Heitzburge* about the book of concord *Id. 750.*

5. The



5. The
more emi-
nent Con-
ferences
with the
Papists are

1. At Wormes two, the first A. 1541. Sled. in that yeare Adam p. 338. The second concerning diverse articles of Religion, A. 1557. Adam. p. 349.
2. At Ratibone three, the first A. 1541. The second 1546. concerning diverse Articles of Religion by the same. The third concerning the Judge of controversies, A. 1601 which is fully extant, by many either approved or handled.
3. At Poissie, A. 1561. concerning diverse Ecclesiasticall matters Sleid. Adam.
4. At Saint Germain in the same yeare concerning the same matters. Adam.
5. At Mompelgard, concerning the Sacrament and the person of Christ, A. 1586. where Beza is the chiefe disputant. It is intirely extant.
6. At Oxford in which Cramner Arch-Bishop of Canterbury, Latimer Bishop of Worcester, and Ridley of London were invincible Champions of the truth, and suffered Martyrdome, Fox Martyrol.
7. At London, the first in the time of Queen Mary, in which John Philpot Excellently acted his part. The second in the begining of Queen Elizabeth; where the Papists challenged (as the armed Ephramites) to a combatte scarcely without laughter yeelded themselves.]

H 2

6. Between

6. Between the *Calvinists*, or *Zwinglians* (as they say)
 1561 and the *Lutherans*, there was a Conference 1. At *Malbrun*
 1593 concerning the *Lords Supper*, and the *Majesty of Christ*.
 1577 2. At *Wittenburg*, between *Urbanus Pierius*, and *Hunnius*
 and other *Lutherans* 3. At *Francofurt*, *Casimire the Palatine*
 procuring it. Alsted.

7. Conferences with the *Anabaptists*, *frantick persons*,
 and *Enthusiasts* are these *****

8. With the *Remonstrants* especially is that Conference
 at the *Hague*, published diversely by diverse, as a
 prologue to which was the contest between *Amesius* and
Grevinchovius.

9. Conferences with the *Anti-Trinitarians* are 1. At
Geneva of *Calvin* with *Sererus* *****

10. Private Conferences may be added to these, as
 1. The *Vinarian Strigilius* and *Ilyricus* concerning free
 will *Adam* p.474. 2. At *Argento*: between *Ilyricus* and
Jacobus of Andrea concerning Originall sinne. 3. At
Swalback betweene *Pareus* and *Melhusius* and other *Jesuites*.
 4. At *Fontbellacke* between *Peroniua* and *Du Plessis*. 5. At
Paris between *Du Moullin* and *Gunyr*. 6. Of *Fulk*, *Hanner*
 and *Chark* with *Campion the Jesuite*. *Reinold* with *Hart*,
 which is full of Learning, to which others, which may
 be met with of the same kind, may be added by the
 Studious.

An





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{ 3. APOSTOLICAL, p. 8.
{ 4. OECUMENICAL GREEKE, p. 11.
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A Catalogue of Councils.

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- Such have been mee-
tings { 1 At Sichem,
{ 2 At Hierusalem the first
{ 3 At Carmelita,
{ 4 At Hierusalem the second } pag. 5.
{ 5 At Hierusalem the third,
{ 6 At Hierusalem the fourth
{ 7 The Synod of the wise, pag 6.

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Such Councils are commonly noted

- 1 For substituting Mathias in the place of Judas,
- 2 For the election of seaven Deacons,
- 3 For not pressing the Ceremonial Law ,
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- 5 For the meeting wherein was composed the Apostles Creed every one of them contributing his part, p.9
- 6 For the Meeting which obtruded to the Church 85 Canons of doubtfull Credit, under the notion of the Apostles Authority,
- 7 At Antioch

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Of Greek Oecumenicall Councells or Easterne

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 - 2 Of Constantinople the first, } pag 13,
 - 3 Of Ephesus the first
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Of Latine Oecumenical Councells or Westerne

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- 1 At Ariminum, p 21,
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- 3 At Lions p 24,
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- 6 The Laterane the fifth p 27
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in the Synopsis of Councils.

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- Among these are noted above the rest
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- They are distributed into
- | |
|--------------------------|
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| 1 By order
of publike
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of which
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theren for
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| | | 7 At Heizburge, | |
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pists the
more emi-
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2 At Ratisbone,
3 At Poffiae,
4 At Saint Germians,
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| | | | 2 At Wittenberg |
| | | | 3 At Francosurt |
| | | | 4 The Anatapists, **** ibid. |
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| | | | 6 The Anti-Trinitarians, as 1. At Gen-
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4 At Fontbeliacke,
5 At Paris,
6 Of Fulke Hanmer &c.
with Campian the
Jesuite,
7 Of Reinolds with
Hart **** | |
| | | | 1 The Vinarian |
| | | | 2 At Argentor, |
| | | | 3 At Smalbacke, |
| | | | 4 At Fontbeliacke, |
| | | | 5 At Paris, |
| | 6 Of Fulke Hanmer &c.
with Campian the
Jesuite, | | |

F I N I S.

